Evangelical Christendom

"Unum Corpus sumus in Christo."

Sept.-Oct., 1907.

Notes.

A WINTER'S CAMPAIGN.

Our readers will rejoice to hear that the Lord is enlarging and blessing the work of the Evangelical Alliance. Great results were expected, and have accrued, from the Eleventh International Conference. It was a time of very blessed Christian fellowship, unique in the demonstration of Christian unity which was manifested. United prayer then offered must produce still greater results both in this country and abroad. The Council are seeking to follow up various practical suggestions for furthering the usefulness of the Alliance, especially with regard to its constant efforts for religious liberty and its campaign against "New Theology," and all forms of modern unbelief subversive of the Faith of the Gospel.

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NEW MEMBERS OF THE COUNCIL.

Since our last issue some notable additions have been made to the Council of the Alliance, which, as now constituted, forms an inter-denominational body at once representative and influential.

The additions include three new Vice-Presidents, F. A. Bevan, Esq., D.L., J.P., Sir Archibald Campbell of Succoth, Bart., and Sir Algernon Coote, Bart. Additions to the General Council of the Alliance include General E. Owen Hay, C.B., Rev. W. H. Griffith Thomas, D.D., Principal of Wycliffe Hall, Oxford, C. A. Hingston, Esq., M.D., of Plymouth, T. A. Leigh, Esq. and J. C. Proctor, Esq., of Liverpool, and the Rev. J. Stuart Holden, M.A., the Vicar of St. Paul's, Portman Square, London.

UNIVERSAL WEEK OF PRAYER.

The topics for the Universal Week of Prayer, to be held at the commencement of next year (January 5th to 11th), appear on pp. 125-127, and will remind our wide circle of readers of the near approach of this unique and important "Week." Several months in the year are occupied in the preparation and revision of the universal "topics," which, before they are made public, journey to one hundred different countries in order to receive the approval and signature of our many Secretaries and representatives. By the end of September the Programme is completed, and over one hundred thousand copies are annually called for in English alone.

During the last three months of the year every effort is put forth to urge upon Christians locally the importance of losing no time in making arrangements for the due observance of the Week of Prayer.

If these are delayed, difficulties may often be thrown at a later period in the way of satisfactorily carrying out the concert of prayer in any neighbourhood.

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UNION AND UNITY.

In view of present strained relations between various sections of the Church of Christ, it will not be amiss to emphasize the true functions of the Evangelical Alliance. It is often supposed that the object of the Alliance is to unite the differing denominations of Evangelical Christendom. As to this, the Alliance has never in any sense been a union of Churches

but of *individual Christians*. This cannot be too widely known.

The Alliance was not formed to *create* unity, but to give practical expression to a great truth —the actual Oneness of the Church of Christ, which is His Body. Hence our universal motto, adopted at the Keswick and other conventions, "Unum Corpus sumus in Christo—We *are* one Body in Christ."

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HELPERS WANTED.

It is desirable that local arrangements for the Week of Prayer should, as far as possible, be undertaken by some energetic Christian layman, well known and trusted in the neighbourhood. It should not be left to the already over-burdened minister, whose denominational position—whatever Church he may represent—is sometimes a hindrance to the rallying of members of other denominations.

It is well to emphasize also the desirability of holding the Week of Prayer and other Alliance gatherings in a hall unattached to any one denomination. On these lines there should be no hindrance to the observance of the Week of Prayer in any part. Should not the universal gatherings during the early days of 1908 witness a more than usual earnestness and intensity of devotion as ripe fruit from the Eleventh International Conference?

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CENTRAL LONDON MEETINGS.

A special effort is to be made in London to rally earnest Christians—especially business men—for prayer during the Week of Prayer. The Council have engaged the Throne Room of the King's Hall (Newton Street, Holborn) for the five days, Monday, January 6th, to Friday, January 10th. Here, between the hours of 12 and 1 p.m., Central London Meetings will take place. The arrangements for Chairmen, Speakers, &c., will be announced later.

Christians willing to assist in organizing local meetings during the Week of Prayer, where such are not at present held, are requested to communicate with the General Secretary, Evangelical Alliance, 7, Adam Street, Strand, London, W.C.

"New Theology."

Deputations from the Council of the Evangelical Alliance have recently visited various centres for the purpose of exposing the false philosophies and the theological heresies of the so-called "New Theology"; the best antidote for which is *the old theology*.

At Cardiff one thousand people gathered to hear addresses by Sir Robert Anderson, K.C.B., LL.D., and Rev. W. Fuller Gooch, of London. A great impression was made, and the Lord's presence was manifest throughout.

At Christchurch Hall, North Brixton (Rev. W. R. Mowll), a meeting numbering from 800 to 1,000 people, gathered from all Churches in the neighbourhood, was recently held, when the same speakers delivered searching addresses.

The Council earnestly ask the help of those who realize the solemnity of the times and the danger of many, young Christians especially, being "drawn away" by the daring assertions of modern unbelief.

The General Secretary is prepared to arrange for similar deputations to visit any part, whether the expenses can be guaranteed or not.

Deputation.

The Council also ask the assistance of local friends in arranging for drawing-room or other meetings for setting before small or large gatherings the principles and work of the Alliance.

Amidst the ever-increasing disintegration among believers the Alliance forms a centre for union, fellowship, and practical Gospel effort, manifesting to the world the actual unity for which our Lord prayed in St. John xvii.

Many think that the present times are peculiarly solemn, and that every effort should be strained to cement together those who adhere to the integrity and sufficiency of God's Word, and who consequently think less of those non-essentials which are so grievously and mysteriously dividing the family of God.

A specially printed card of invitation to such gatherings, and all expenses of the deputation, will, if necessary, be provided. Our first and chief object is to promote the glory of God in the directions which are the avowed objects of the Alliance.

Please address the General Secretary, Evangelical Alliance, 7, Adam Street, Strand, London, W.C.

Evangelical Religion and Roman Catholicism.

By the Very Rev. the Dean of Canterbury.

A paper read at the Eleventh International Conference, London, July, 1907.

AMONG the problems presented by the work in which we are engaged—that of promoting an alliance among Christian men of all denominations—none is at once more important and more perplexing than that of the relations between Protestant and Roman Catholic Christians. There can be no question that the division between these two bodies of Christians lies at the root of some of the greatest political and social, as well as religious, difficulties of to-day, alike at home and abroad, in Ireland, in France, in Italy, and in Germany. In Ireland it has for generations been at the root of our troubles; in France and in Italy the antagonism between Roman Catholicism and the State menaces the very foundations of society, and a remarkable expression of the distress occasioned by this antagonism in Germany has recently been uttered by one of the most eminent scholars and leaders of thought in that country.

THE DEAN OF CANTERBURY
(Dr. Wace).

On the occasion of the celebration of the Emperor's birthday, on January 27th in this year, Dr. Harnack delivered an address before the University on the subject of "Protestantism and Catholicism in Germany." He began by describing vividly what he calls the chronic condition of weakness which this religious division in Germany entails. "In numerous deep questions of life and of public welfare," he says, "our people are at the very outset divided into two camps, and this division works itself out from the centre into the circumference of our life in the smallest and most everyday affairs. Everywhere we are met by the prejudices of religious divisions; everywhere we are checked by the hedges, or rather the walls, of the religious confessions. This division is felt in every expression of public life; it dictates reserves, hopelessly complicates all relations, and creates numberless obstacles and barriers." In view of this state of things, he inquires what hope there may be of at least alleviating, if not of overcoming, this division of religious communions, and of Protestants and Roman Catholics working together in the common interests of the nation's internal welfare. He recalls the striking fact that 300 years ago no one would have dreamed of the possibility of Lutheranism and Calvinism being amalgamated. "Yet," he says, "we have now the Evangelical Union, and thousands call themselves Evangelical Christians without any thought of the opposition which once divided Lutherans and Calvinists more bitterly than Lutherans and Catholics." He dismisses, in a spirit of generous religious earnestness, the suggestion that members of the two confessions might work together, and keep their religion in the background as a purely personal matter. The Christian religion, he says, is too deeply rooted in the inner and national life of Germany, and in that country no one can be a mere politician; he will be judged by his significance for our inner life. In Germany, therefore, if the difficulty of division is to be overcome, it can only be, he says, by more light and more air, by the healing influences of knowledge and truth. In what direction can we hope for increasing union under these influences?

Not, he says—in a spirit which is in harmony with our principles in this Alliance—not by aiming at an external unity and disguising differences by compromises. The effect of such efforts to unite two bodies by compromise is, as he says acutely

only to make a third body. What we must look at, he urges, above all, is the cultivation of a deeper Christian spirit in both communions, a more intense concentration of effort and thought on the great spiritual realities of the Christian life, "more inwardness, more genuine Christian feeling and Christian freedom within each Church, 'and all the rest shall be added unto you.'" That is a principle which we recognize in this Alliance, realizing that the best way to promote harmony and alliance between the various Evangelical communions is to realize more earnestly and deeply the common Christian spirit which is the life of our souls.

But still he recognizes that more than this is necessary if there is to be a real working union between Roman Catholics and Protestants. If the two confessions remain divided by antagonistic definitions or principles, the spirit of Christian life and love will not suffice to establish a working unity among them. He inquires, therefore, whether there are any circumstances in the present day which tend to weaken the severity of these divisions, and he thinks he finds it in the development of the scientific study of Church history and dogma. History, he recognizes, has to some extent deepened the sense of division, by taking us back to the deep causes of our divisions in the struggles of the past; but, on the other hand, the spirit of scientific study in both communions has tended to mitigate the opposition. In this connection he makes some statements respecting recent contributions to Church history in the Roman Catholic communion, which, coming from perhaps the most eminent Church historian of the day, are of extreme interest. A comprehensive "Church History of the First Three Centuries" has lately been published by a French priest, Monsieur Duchesne; and Harnack says of it that, with the exception of some minor points, no Protestant scholar could take any exception to it. On the contrary, he would be glad to have written the work himself. The latest investigation about Savonarola, also by a Roman Catholic priest, could not, he says, exhibit more knowledge of the facts or more impartial judgment. The same, he says, is the case with respect to the religious history of Germany; the unworthy attacks upon Luther by some Roman Catholic writers have been answered by other Roman Catholics; and the number of able Roman Catholic historians is remarkable. There is one point, indeed, in which an approximation between the two is impossible, namely, the Roman Catholic doctrine of the powers of the Church and of the Pope, and this, as we shall have occasion to bear in mind, is a vital point. What Dr. Harnack chiefly urges on this head is that an absolute authority is always obliged to recognize a sort of anonymous authority behind it, and to apply its own authority with reserve.

But he finally goes on to mention certain great points of doctrine in which he thinks this process of approximation is taking effect. The first is the principle of Justification by Faith only, as against that of Justification by Faith and works. On this, as he truly observes, no Evangelical theologian would now deny that that faith only has any worth which manifests itself by love to God and our neighbour. He might have gone further, and have said that no Evangelical theologian ever did deny it. On the other hand, he says that every Roman Catholic theologian would repeat the incessant declaration of his Church, that there can be no merit which is not rooted in the grace of God and in faith. Where, then, he asks, lies the controversy? It is only, he says, that Catholicism admits a certain laxity in practice, and allows forgiveness on imperfect repentance; this in time becomes abused, and then the *furor teutonicus et Christianus* breaks out, and asserts the impossibility of any justification by human merit. Now, it is on this point, I would submit, that Harnack's optimistic pleadings break down. He does not really seem to apprehend what is the practical question at issue in Justification by Faith. What it is practically in opposition to is not justification by merit, but justification by the priest.

The whole strength of the mediæval Church rested on the principle, theoretical as well as practical, that no man could be sure of his justification, that no man could claim the full privileges of a Christian, unless he had received absolution from the priest. Wherever the mediæval principle was accepted, no man could die in peace without the last sacraments, without the assurance of forgiveness at the priest's hands. The principle of Justification by Faith asserted that no priestly intervention was requisite, that a man might be assured of His forgiveness by God's own promise, that he might put faith in this promise, as declared in the Gospel, and that that faith justified him. I see this grand principle still misrepresented, as though it only meant that a man is justified and his sins forgiven when he believes they are forgiven. The true statement is that a man's sins are forgiven when he believes God's promise that his sins are forgiven. It is the promise of the Gospel, the promise of Christ in the Gospel to every penitent sinner, which is the cardinal element in the matter. If it were not for the Gospel, there would, indeed, be very little danger of a man's believing that his sins are forgiven. That is one of the hardest things for a man to believe who knows his own

heart. But when our Lord Jesus Christ sends him a message that his sins are forgiven if he repents and believes, then it becomes a cardinal point in the Evangelical faith to assure men and women that they may accept that assurance, independently of the sentence of the priest.

Interesting, accordingly, as much of Harnack's discussion is, it illustrates a characteristic weakness in much German theology at the present day; it fails to appreciate the real depth of the religious and theological problems out of which Protestantism arose, and by which it is, after all, divided by a great and impassable gulf from Roman Catholicism. Men discuss these matters, not only in Germany, but here also, as if Roman Catholicism were simply a set of opinions, and as if the division between Evangelical religion and Roman Catholicism were simply one of divergence in theological views. But the cardinal fact is that Romanism is not simply a set of theological opinions; it is a great working system, a real spiritual kingdom, which claims a more than royal authority over the souls of men and women, which has an elaborate and well-organized army of ministers, and which claims, by virtue of this supernatural authority, to direct the lives of men and women individually here, and to pronounce on their fate hereafter. It is a vast spiritual monarchy, claiming the supreme government of men's souls. This is its strength. Men and women are weak, and are too ready to place themselves at the disposal of a venerable, ancient, and fearless authority, which claims the capacity and the right to govern them. The consequence is that, when a man becomes a Roman Catholic, he does not merely change his opinions, he changes his master; or, rather, if he has been a Protestant before, he places himself for the first time under a human master claiming divine authority over him.

Now, I would submit that that is a difference which never can be bridged over. I wish it were simply a question between Roman Catholicism and Protestantism. Unhappily, it is also a question between true Evangelical religion and the Romanizing tendencies which exist in some Churches which nominally refuse allegiance to Rome. It is the question of the free development of the soul of the Christian under the influence of the Word of God, given in the Scriptures and applied to the heart by a faithful ministry, or the moulding of that soul under the controlling and masterful hand of the priesthood. That is the real difference, and consequently, notwithstanding all the apparent approximation which Dr. Harnack depicts, there remains an immense and impassable gulf between the Evangelical tendency in religion and the Roman tendency.

But the mention of the Word of God leads me to notice one other point in which Dr. Harnack would minimize our differences—that of the relation of Scripture and tradition. He says Protestants recognize that Scripture is dependent on the testimony of tradition, while the Roman Catholics recognize that every tradition must be subject to criticism, and that on the weightiest questions of early Christianity the New Testament is the only trustworthy authority. But that does not alter the vital fact that the Roman Catholic Church recognizes Scripture and Tradition as of equal authority where they can both be appealed to, and thus deprive the Word of God of its supremacy. There is another grave difference on this point, which has become more and more important in relation to the criticism of the day. The Roman Catholic Church, by adopting the Apocrypha as part of the Canon, has place itself in a position of great embarrassment in relation to the question of inspiration. Their critical writers are obliged to form a theory of inspiration which would include, for instance, the Book of Tobit; and the false decision of the Council of Trent on this point is thus recoiling upon Roman theologians. So, again, Dr. Harnack dismisses lightly the difference between the Roman Mass and the Evangelical Communion, by such observations as that the idea of sacrifice has been too much thrown into the background in Protestantism. But once more he forgets that the cardinal point in the Roman Mass is that it is a sacrifice offered by the priest, not the commemoration by the whole congregation of a sacrifice once offered by Christ.

On the whole, therefore, we are forced to come to the conclusion that Dr. Harnack has failed to make out that the great differences between Protestantism and Roman Catholicism can be explained away, or so modified as to be no bar to religious co-operation. On the contrary, the antagonism is rendered all the more conspicuous, and the more hopeless, by the fact that these approximations in point of learning can be made without affecting the vital differences. The principles of development and infallibility, which are now at the basis of the Roman system, render its position, as I think Cardinal Manning said, independent of the evidence of history. Monsieur Duchesne has no hesitation in producing a faithful picture of the Early Church, because, when a Protestant appeals to it as the example to be followed, a Roman Catholic is able, and is content, to reply, "*Nous avons changé tout cela.*"

After all, it comes to a question of practical life. Dr. Harnack depicts the situation in a brilliant image. The Roman Catholics, he says, live together in an ancient castle which has been built

by the labour of centuries. It is flanked by formidable towers, protected by ditches and walls, and within it are vast halls, mysterious passages, and noble chapels, with safe retreats for penitents. The Protestant Christians live around it in numerous lately-built houses, very different in structure, and some of them very imperfect. But around both castle and houses there lies a common garden in clear sunshine, and all day long Roman Catholics and Protestants alike are working in this garden, the garden of their common life and of God's world. It is only by night that they return to their various separate habitations. "Oh for more work in the day," he exclaims, "and less in the night!" He thinks all that is needed is that they should think only of the garden and of their work, and forget the edifices which separate them. But he forgets that they work in the garden on different principles; that the Protestants work in full trust in God's light and air, while the Roman Catholics work in reliance on their artificial methods of spiritual culture. The consequence is that the results are very different. The one method of culture produces a spiritual life of fear, and of dependence on human agency; the other produces that manly and womanly dependence on God, and that independence of human authority, which is the glory of the Evangelical faith and of the Protestant nations. Let us, with all charity, but with all earnestness and firmness, resolutely resist the many temptations around us to disregard these deep divisions of principle, and amidst all their minor differences which distinguish the Evangelical Communions, let us hold fast to the great cardinal principles of the Evangelical faith.

Dublin Christian Convention.

THE Thirty-Fourth Annual Christian Convention, held under the auspices of the Irish Branch of the Evangelical Alliance, has just taken place in the Metropolitan Hall, Dublin. The opening meeting was on Sunday afternoon, September 22nd, an address being given by the Rev. W. Fuller Gooch, of London, followed by a Conversazione and Public Meeting on Monday evening, September 23rd.

The full programme was arranged for the succeeding days of the week, in which the speakers taking part were the Revs. J. R. Macpherson, B.D., of Dingwall, Sydenham, L. Dixon, M.A., W. Fuller Gooch, and S. A. Selwyn, M.A., of London, Vallence Cook of Bristol, and William Baillie, M.A., and John Stuart, B.A. Well-known and prominent laymen of the city presided at the various meetings, among whom were Lord Langford, Sir Algernon Coote, Bart., Colonel Bredin, Charles Butler Stoney, Esq., Major Fielding, J. P., and others.

At many of the meetings there was a large attendance, not only of Christians from the various Churches in the city, but also of ministers and other Christian workers from various parts of Ireland.

A tone of much spiritual earnestness pervaded the Convention, marked attention being given to the addresses of the various speakers, which were mainly devoted to the deepening of spiritual life and steadfast faith in the great truths of the Gospel of Christ.

Common Prayer.

Prayer—

For unity within the Church of Christ.

For all Home and Foreign Branches of the Alliance, their Committees and Secretaries.

For guidance in proposed Deputations to Scandinavia, Holland, and Canada.

For the efforts of the Alliance in the promotion of universal religious liberty.

For success to attend efforts put forth by the Alliance to remove restrictions on the circulation of the Scriptures in Greece.

For all students in the Alliance Bible School, and for past students now evangelizing in Russia and other parts.

For the Alliance "Tractarian Movement" *versus* "New Theology" and other modern theological heresies.

"For the peace of Jerusalem" and for the speedy return in person of our Lord Jesus Christ.

Blankenberg Conference.

THE Annual Convention of the Blankenberg Branch of the Evangelical Alliance proved a truly wonderful time, the attendance of Christians from all parts of Europe being larger than on any previous occasion. Professor E. F. Ströter writes us as follows: "We had a very blessed Conference, one of great quietness, but of deep power. Pastor Stockmeyer was very fresh, considering his age and general condition. The attendance was larger than ever."

Australia and the Evangelical Alliance.

WE are thankful to record increasing interest in the work of the Alliance in Australia. Among those already in active sympathy with Alliance principles and work are His Grace the Archbishop of Sydney (Dr. Saumarez Smith), the Bishop of Gippsland (Dr. Pain), and the Bishop of Bendigo (Dr. Langley).

Under the presidency of the Bishop of Gippsland crowded meetings (similar to those recently held under the auspices of the Alliance in London), for testimony to the integrity and all-sufficiency of God's Word, have been held in the Town Hall, Melbourne. New interest is also awakened in Queensland. Writing from Hamilton, near Brisbane, Mr. J. A. Innes says :—

"Yours dated May 17th duly to hand. It caused much joy to all in our band. I did not anticipate publication, still I feel now that the appeal will create a deeper prayerful interest. Very satisfactory was it to myself especially to know that you ha been in our city and could corroborate the statements made. Your ready response *re* Rev. J. W. Ewing's address gave us real cause for thanks, while that worthy brother also replied, and his words, taken with your own, cheered the hearts of every praying one.

"*Re* 'Week of Prayer,' January 5th to 11th inclusive. Our band after prayer decided to adopt the programme in its entirety, feeling that the range of subjects were most appropriate. Attached, therefore, in this letter is the programme with two signatures and two addresses. We also, as a band, strongly desire to come into closer touch with the principles of the Alliance, and attach P.O. for ten shillings. This will enrol Mr. Skeriman and myself as members, while conjointly we humbly represent the band. You will forward Mr. Skeriman and myself a copy of EVANGELICAL CHRISTENDOM, which will be read and circulated from member to member."

The Alliance Convention at Chêxbres.

DURING the Eleventh International Conference a round-table Conférence of Delegates from France and Switzerland resulted in arrangements for the first Christian Convention at Chêxbres, Switzerland.

Held under the presidency of M. le Pasteur R. Saillens, and lasting for four days (September 16th to 20th), the Convention was a complete success.

The subjects included :—

1. The Lord Jesus Christ, only Begotten of the Father, His Person, His Life, His Work.
2. Christ and the Bible.
3. The Holy Spirit—the gift of the Father and the Son.
4. The Work of God (Missions, Evangelization, &c.).

The Council of the Evangelical Alliance (British Organization) forwarded the following message to the Convention :—

"Council Evangelical Alliance, in name of British Organization, sends warm greetings. Ephesians i., verses 17-23.

"GOOCH, *General Secretary.*"

In a letter just received (September 30th) Pastor Saillens says :—

"Your telegram was duly read, and was received with much pleasure at our Convention. This first attempt has been crowned with success, thank God. For four days in succession we have had three meetings daily, with 600 to 1,000 people at each meeting. A great variety of speakers were heard, and the truths of the Gospel were emphasized, viz., the Deity of our Lord, His seal upon the written Revelation, and the work and power of the Holy Spirit. Much liberty prevailed in prayer; it was a true revival time. We should have been very pleased to see you. Many thanks for your message. Believe me, dear brother, very truly yours in Christ,

"R. SAILLENS."

Disestablishment at Geneva.

ON Sunday, June 30th, a few days before the opening of the International Conference of the Evangelical Alliance, an event of the utmost importance took place at Geneva. The old National Church founded by Calvin was disestablished by popular vote, by a majority of 860 out of 14,500 votes. After January 1st, 1909, there will no longer be an Established Church at Geneva. No Church will be paid by the State.

This resolution, passed by universal suffrage, came as a complete surprise. The voting was not as heavy as had been expected. More than eleven thousand voters abstained, amongst whom a considerable number of the people who were looked upon as staunch supporters of the Establishment, and might easily have turned the scale. That which induced them to abstain was a manifesto issued by seventeen pastors of the Evangelical party, the leaders of the Geneva clergy, who strongly appealed to their flocks in favour of Disestablishment, in order that the Church might become independent and thoroughly free of all Government control. In a city ruled by universal suffrage, where the Roman Catholics increase in number every year, and where anti-religious tendencies are coming more and more to the front, especially among Socialists, nobody knows what the Government may be in a few years hence. It may be hostile to the Church, and Disestablishment would then take place under far worse conditions than now.

A great many voters agreed with the pastors; they foresaw the impending danger, but did not like themselves to destroy the Establishment to which they were so strongly attached, alike by tradition and patriotism, therefore they did not go to the polls. The result showed that the pastors were right. The Disestablishment of the Protestant Church is not the work of Protestant church-going people; the majority numbered but few of the voters, who, through principle, were favourable to Disestablishment—to the separation of Church and State. It consisted of several thousands of Roman Catholics, who, being already disestablished, voted solid for the new law, and the Socialists, who being openly anti-religious, as in France, consider Disestablishment as the first step towards the destruction of religion. In the minority were practically only Protestants, for the so-called "National Catholics," whose Church is endowed by the State, are so few that they could hardly influence the vote. The Protestants who opposed the law are of very different tendencies. A good number of them are the friends and supporters of the Church, church-going people belonging to the Evangelical party, who at the same time feel an ardent love for Geneva, her past and her traditions, and to whom it seemed that if there should be no longer an Established Church, Geneva could no longer continue to be called the Protestant Rome, as she would lose her crown. There is certainly something touching in that idea, and to that party the result of the poll has been a real grief, a sore wound in their patriotic feeling. With them voted what we call the Liberal, and what in England would be termed the Broad Church party, who feel distinctly that their main support is in the State; and, lastly, the indifferent, who are here vehemently anti-Roman, wishing to have a Church where their children may be baptized and their marriages celebrated, on condition that they will belong to the Church by birthright, and that they will never have to take the slightest step to be its members, nor even to declare that they wish to be of its adherents.

It is interesting to compare the Geneva law with that which was passed in France a year ago. They are in complete opposition to each other. In France the law is directed clearly against the Roman Catholic Church. This Church being greatly predominant, the measures taken against it are binding also on the Protestants, and at present on them alone, since the Pope has not recognized the new law. The principles of the French law are absolutely strange to Anglo-Saxons and to us. It was irony to speak of the Churches being free. The French Protestant Churches may constitute themselves under the form of "associations cultuelles." These "associations" are not allowed to own more than a definite sum; they are obliged to invest their funds in certain securities, and they must submit their accounts every year to the Government in order that it may see where their money comes from, and be quite certain that nothing has been devoted to education and church schools. According to French law, the British Nonconformist Churches would have to submit every year their accounts to the Home Office. Could one imagine anything more repugnant to the British mind? However, this is the system under which our French brethren have to constitute their Churches.

I need hardly say that nothing of this nature exists in the Geneva law; nobody would accept it. Besides, as the political parties in power wish to conciliate the Roman Catholics, this result could be obtained only by giving complete liberty to all Churches. They will constitute themselves ac-

cording to the federal law which rules all societies in general. They will be absolutely free of State control.

Now, since the old Establishment has been destroyed, what are we going to rebuild? A powerful committee has been formed, consisting chiefly of the present authorities of the Church. They are now drafting the new constitution. The two most difficult questions for them to solve are the confession of faith and the membership. In the present Church, so long as it was dependent on the State, all tendencies had a right to be represented. We had the Evangelical side of the clergy, which is the majority, and the so-called Liberal side, in which are found various shades of rationalism, which, however, do not go so far as in the canton of Zurich or in the "New Theology." At present the Church has no confession of faith, the clergyman is not bound by any book, symbol, or liturgy of any kind whatsoever, not even by the Bible. This will have to be altered. Nevertheless, the prevalent idea seems to be that the new Church will have no dogmatic confession of faith, only what is called a definition, explaining what the Church is, what is its character, proclaiming as its duty the preaching of the Gospel of Christ. Nothing definite has been settled yet. This would preserve for the present the unity of the Church; there would be no breaking up into two or three groups, as is the case in France now. Considering the local circumstances, it is perhaps the best thing to do at present. The life of a Church does not reside in a written text; it entirely depends on the faith of its members. We very much hope that, when their hands have become quite free, the Evangelical party will be able to draw the Church after them, and that the Spirit of God will "breathe upon the slain that they may live." We earnestly ask our foreign brethren to join with us in prayer that the Church of Geneva, which has been so abundantly blessed in the past, may in her new form become a powerful instrument for God's glory and the advancement of His kingdom.

EDOUARD NAVILLE.

The Fact of the Bible.

WE are often asked by young Christians, and sometimes by older ones, what answer to give to men who deny the truth of the Bible. We suggest the short answer of John Wesley. We have studied this answer very carefully, and do not see why it is not a complete answer to the infidel objection. Infidels often, and indeed usually, forget that their own positions are open to criticism, and that it is as incumbent upon them as it is upon Christians to make their position good. In meeting them on their denial of the divine origin of the Bible, we must recognize, and so must they, that the Bible is a fact, and that it must be accounted for just as any other fact. Wesley's short method is substantially this:

1. The Bible is a book, and if God is not its author, it must have been written by some man or men without supernatural aid.

2. It must have been written by good men or bad men, if it was composed by more than one man.

3. If it is false in its statements it is a bad book; therefore it could not have been written by good men, since good men would not have written so bad a book as the Bible is, if it is a false book, nor have been the authors of so great and grave falsehoods.

4. Bad men could not and would not have written so good a book as the Bible is confessed to be, even by infidels. *First*, because it is not possible that men who were bad enough to have perpetrated so great a fraud, and told or written such monstrous lies as are contained in the Bible (if it is not true), could have constructed so sublime a philosophy of life and so perfect a system of ethics; or conceived so faultless and perfect a character as is embodied and portrayed in the person of Jesus. *Second*, even if we could conceive of bad men being able to invent the Bible, such men would have no motive in writing such a book, every line of which condemns their badness and consigns them to everlasting torment, while it instructs them that the only way to happiness is through the denial of all carnal appetites and desires, and a life of self-sacrifice and personal righteousness and holiness.

5. Since, therefore, we cannot conceive of good men writing so bad a book, or bad men writing so good a book, we must conclude that its authorship is from another source, and that source is clearly stated in the Bible itself.—*Dr. Geo. F. Pentecost.*

Christian Reunion.

By Rev. W. Burnet, M.A.,

Vicar of Childerditch, Brentwood.

AMIDST the ever-multiplying causes of dissension and disunion amongst English Christians it is very cheering to observe in not a few quarters a disposition to draw closer together and to co-operate as true and loyal servants of Christ in His service. Lord Nelson's recent and valuable work on this subject exhibits the views of a large-hearted High Churchman attached to the old Tractarian School, though not in sympathy with its modern developments in Ritualism. He does not in the least conceal or abate his cherished opinions about the sacraments, episcopal government, apostolical succession, and the like dogmas—in fact, he strenuously maintains the very things which must militate against thorough agreement between men of his school and Evangelical Christians, whether Nonconformists or Churchmen. Still, it speaks strongly for his intense desire for Christian union amongst all who love our Lord Jesus Christ in uncorruptness that he has through the Society of which he has long been the head, and more lately by his book, devoted his best energies to promote it according to his own convictions. To this end he points out very forcibly the deplorable effects of separation and disunion. As regards these, all spiritually minded and earnest Christians must be of one mind, for their hearts re-echo their Lord's prayer that "They all may be one, as Thou, Father, art in Me, and I in Thee, that they may be one in Us, that the world may believe that Thou hast sent Me" (John xvii. 21). In order to emphasize this first necessity, Lord Nelson quotes, with cordial approval, the statements of Dr. Vernon Smith, the Chancellor of Manchester, writing to the *Church Family Newspaper* in 1904. He there exposed the evils of disunion as threefold. First, it leads to appalling waste and extravagant overlapping of our resources as regards workers and finances. He cited the Bishop of Ripon's words at the Bradford Church Congress in 1898, when he said that there were in the United Kingdom (including, we presume, Roman Catholics and Jews) 40,000 ministers of religion, or one for every thousand of the population, and no fewer than two millions of workers of all sorts, or one in twenty of the population. So it is also in our Colonies. Again, the Chancellor remarked that the same is the cause of the sad spectacle of the existence in our country of two opposing societies—the one for attacking, the other for defending, our National Church. Another equally mournful fact is that the Free Church Council some time since resolved that all teachers in public elementary schools ought to receive a training free from theological and denominational *tests;* they would have no inquiry made into the religious views of all State-paid masters and mistresses. These are only typical examples of the disastrous consequences of separation, and the greatness of the evil cannot be exaggerated.

When, however, we approach the perplexing problem of devising a remedy for these grave difficulties, we are at first inclined to despair. The Chancellor remarks, with great truth, that St. Paul's unities in his Epistle to the Ephesians require that we should all believe and accept such central facts as the atonement of Christ, the two sacraments as means of grace, and the Christian ministry as a channel of blessing. They do not, indeed, imply that we should all hold the same views as to the manner and necessity, the how and why, of the one atoning Sacrifice, or as to the nature and mode of operation of the Sacraments, or of the source and claims of the Ministry. In these matters there is ample room for divergence of thought. He goes on to point out the difficulties as to ritual, and observes that it would be impossible—and, if possible, inexpedient—to attempt reunion on the lines of uniformity of liturgy and ceremonial. This is, no doubt, the weakest point in his position; for when we come to questions about Church order and government our practical difficulties are greatly increased. Mr. Turberville, in his admirable treatise, "Steps towards Christian Unity," in dealing with apostolic order, comes much nearer the mark when he writes: "Those of us who believe that the apparent diversities of thought and practice existing between sincere Christians must necessarily be traceable to a common root of accepted and indissoluble truth, cannot despair of discovering a principle of unity underlying these different conceptions of the Christian ministry. The mediating truth I believe to be the priestliness of the Church as the body of Christ. The difference between us is not one of fundamental importance, but one that arises

from the fact that the one (the Ritualist) emphasizes the priesthood of the clergy, whilst the other (the Protestant) is more jealous of the priesthood of the laity. The highest of High Churchmen does not claim to be a priest on his own account. He never can be more, never anything higher, than an ambassador of Christ, a means of blessing to the world in and through the indwelling of the Saviour. The lowest Churchman surely cannot believe that a man ceases to be a priest by becoming a minister. It is certain that if a minister is not a priest he is not worth his salt." There is much truth in this remark; and yet it must not be forgotten that by the term "priest" is meant one who offers a sacrifice. Mr. Turberville, and all who agree with him on this subject, cannot for a moment assent to the notion of one who presents or re-presents on an altar the one finished Sacrifice of Christ, His accepted oblation and satisfaction for the sins of the whole world. Such teaching lies at the root of many of our unhappy divisions, and sadly hinders that godly union and concord for which we so earnestly yearn. In contrast to such unscriptural doctrine, Mr. Turberville afterwards adds: "Alike the Church, the ministry, and the sacraments receive their validity and vitality from the presence and promise of our Lord. The Church is the body of Christ, the organ of His will, the manifestation of His Spirit in the world. The world will not be converted by a disunited Church."

There is another matter equally important, in which all true Bible Christians must unite with perfect unanimity in the present day; that is, the integrity and paramount authority of the written Word of God. Here, indeed, is the surest and safest trysting place for all His children. Canon Stowell, of Manchester, many years ago, when there was less disposition than now towards agreement between Evangelical Christians, said at an Aggregate Clerical Meeting: "Shake hands, my brethren, with Nonconformists: but shake hands over the Bible." This seemed even then to some a cold and meagre instalment of Home Reunion; and yet, is it not in our days the very ground on which all who love and reverence God's revealed truth are bound to most strenuously combine? They may not be at one upon all questions respecting the authorship, origin, dates, composition of the inspired Word; but they are ready, as one man, to contend earnestly for the faith once for all delivered to the saints. Whatever be their views on the Education controversy, they cannot hesitate to resist to the uttermost, by all fair means, every attempt to banish the reading and teaching of the Holy Scriptures from our schools and colleges.

Assuming, then, the Bible as the main basis of agreement, we would in conclusion suggest as a matter of the most vital importance that there should be amongst all true believers more hearty and sincere co-operation with each other in all things wherein they are sufficiently agreed. The Bishop of Ripon, as quoted by Lord Nelson, has spoken with no bated breath on this point. After discussing several proposed methods of reunion, viz., the way of surrender, that of confederation, and that of reconstruction, and showing strong reasons for rejecting them in the present temper of the times, he proceeded to urge very warmly the duty of co-operation as the pathway of common duty. "Let us," he said, "lift up our eyes and look for it, and we shall see that there is a road along which the Lord of the Churches is leading us. There is," he added, "danger that in our eagerness to unite we may alienate more than we conciliate. I doubt whether formal overtures or the manufacture of concordats or statutes of agreement are likely to prove successful. There is a fulness of time for all things, and it is only when the corn is ripe that the sickle may be thrust in. The conviction has laid hold of the Church that Christ has a message for men, here and now; that He is the Saviour of the body; that Christian principles imply Christian conduct, Christian action, Christian influence in all domains of life; that we cannot live the spectators of conditions which may shame our humanity without hearing the voice of Christ saying: 'Inasmuch as ye did it not to the least of these My brethren, ye did it not to Me.'" This is the way of duty; who knows but that if the Churches follow it they may find that it leads to reunion? Who does not know that our ideals rise higher with the fulfilment of our duty? Who will deny but that higher conceptions of Christian life and Christian brotherhood might rush upon the minds of those who simply thought to follow the way of Christ? "These," we would say with Lord Nelson, "are noble words, and deserve earnest consideration."

But we hesitate not to go further than this, and would counsel increased fellowship in prayer and in the united study of the Holy Scriptures, such as many already enjoy and find so helpful in conventions and conferences. Nor would we despair that the hour may ere long come when, under proper regulations, there may be an exchange of pulpits and mutual participation in that Blessed Sacrament which is essentially and pre-eminently a feast of union and love; nor would we doubt that should the much longed for and prayed for renewal of vital religion be granted to our land, such intercommunion of saints would soon be

heartily welcomed and become a real necessity of renewed spiritual life; the blessings of Pentecost would be poured out on the whole Christian Church, and through it on the unconverted world. If all were agreed to work with one accord in one place, pleading for the ascended Saviour's promised gift, they would there and then rejoice together and be very content to forego many of their minor differences in the unity of life and charity. The rising tide of divine blessing would speedily fill all the tiny streamlets and shallow pools which the retiring waves had left. Nor would the blessing be confined to our own islands; it would spread to our colonies and dependencies, especially India, and so to the non-Christian races. Christian men and women, without any compromise of principle, would unite with even more fervent enthusiasm in a common crusade against the powers of darkness, sin, and error, and for the deepening and extending of Christ's kingdom throughout the world.

May the Lord speedily grant us such a consummation, for it would be linked with true Home Reunion.

The late Sir Wm. Perkin, F.R.S., D.Sc.

In the death of Sir William Perkin the Evangelical Alliance has lost a valued Vice-President, and the scientific world one of its most eminent men.

The following details of Sir William Perkin's life, and his sudden home-call, are from the pen of Mr. John Wood, Hon. Sec. of the Evangelization Society, part of a sketch contributed to the columns of the *Christian*:—

"The late Sir William Perkin was one of the most eminent of our scientific men, and at the same time one of the most humble followers of our Lord Jesus Christ. Sir William combined in a marked degree greatness and simplicity. Almost every honour that the scientific world could confer was his, and in every case these honours came to him almost as a surprise, so great was his modesty. No less than four universities conferred upon him the degree of Doctor of Science, the last being Oxford, on the recent memorable occasion when General Booth, Mark Twain, and others received special distinctions. Sir William was a Fellow of the Royal Society, Doctor of Physics, and Doctor of Laws; he received medals and addresses almost innumerable, more particularly during the year 1906, when the jubilee celebration of his discoveries of the aniline dyes brought him many distinctions.

"In early days, whilst struggling up the ladder which led to fame and affluence, he was always deeply concerned about spiritual things, but it was not till manhood had been fairly reached that he was led into clear light and full liberty through the instrumentality of the Evangelization Society, which caused him thereafter to be a warm friend and supporter of that Society. He was for many years a member of its Committee, and was also a Vice-President of the Evangelical Alliance.

"On Friday, July 12th, Sir William was taken seriously ill, and his medical attendant from the first saw that the life was in danger. On Sunday, the 14th, at six o'clock in the evening, he passed away. It fell to Lady Perkin to tell her husband that they must soon be separated for a time. His answer was: 'May you have much of the joy of the Lord!' An attendant said to him: 'Sir William, you will soon hear the "Well done, good and faithful servant."' He whispered: 'Faithful Lord!' About four o'clock in the afternoon, two hours before death, he said: 'The children are in Sunday School. Give them my love, and tell them always to trust Jesus. When the school breaks up send all the teachers to me to say "Good-bye."' They had that privilege.

"The previous Sunday (July 7th) Sir William had been present in the school, and prayed earnestly for the children; on Monday, the 8th, he was at the King's Hall, Holborn, at the International Conference of the Evangelical Alliance. How little did he think that he would so soon be 'For ever with Lord'! Not long before death, he said: 'Be sure and quickly tell the Evangelization Society and the Evangelical Alliance that I am gone.' He also repeated the first verse of the well-known hymn, 'When I survey the wondrous cross.' As he reached the last line of the verse, 'And pour contempt on all my pride,' he said, 'Pride, who *could* be proud?' And so, perfectly conscious to the last, in absolute peace, with many members of his family around him, he witnessed to his simple faith in the Gospel which had made life bright and happy to him, to his family, to many of his neighbours, and which tended to enrich the world, for of him it was peculiarly true that 'he served his generation by the will of God, and fell on sleep.'"

UNUM CORPUS SUMUS IN CHRISTO.

EVANGELICAL ALLIANCE INVITATION

FOR THE

Annual Universal Week of Prayer,

(ORGANIZED BY THE ALLIANCE SINCE 1846)

For 1908,

SUNDAY, JANUARY 5th, to SATURDAY, JANUARY 11th, inclusive.

1.—*Will all Christian leaders and workers please MAKE ARRANGEMENTS EARLY to bring the Lord's people together for UNITED PRAYER, daily, during this Week, and to circulate the Programme widely. Preachers are affectionately asked to preach on the suggested topics, and to bring the Week of Prayer before their congregations.*

2.—*Kindly forward promptly, brief account of Meetings held and results to the General Secretary, Evangelical Alliance, 7, Adam Street, Strand, London, England, for publication in* EVANGELICAL CHRISTENDOM.

To all that in every place call upon the Name of our Lord Jesus Christ, their Lord and ours:

BELOVED BRETHREN IN CHRIST,

The commencement of another year is in itself a loud call to prayer, and recognizing this, the Evangelical Alliance invites you to join "with all that in every place call upon our Lord Jesus, both theirs and ours" in setting apart this week (January 5—11) for the definite purpose of waiting upon God.

The need for such united prayer on the part of the Church of Christ cannot be overstated, for on all hands is evidence of the existence of a state of things that can only be remedied by a deeper experience of the power of the Holy Ghost—which experience we can only gain by closer communion with our Lord and Saviour, Jesus Christ.

The comparative ineffectiveness of much Christian enterprise, the prevailing low standard of Christian living, and the growing disregard for the Divine origin and authority of the Word of God and the Lord's Day, are all indications that our great need is a renewed manifestation of the Holy Spirit's energy. He alone can sanctify our lives, and invest our service with power, and none but He can inspire in all believers that true unity of heart and purpose which is the truest testimony for our Lord to the onlooking world.

A quickened Church will be looking for the coming of the Lord and seeking to awaken and evangelize the world; hence signs of His near approach and the pressing needs of non-Christian and nominally Christian countries must serve to emphasize this urgent call to united prayer.

And in thus gathering for intercession let us bear well in mind that we have not to overcome any reluctance upon God's part, but only to co-operate with His willingness and ability "to do exceeding abundantly above all we ask or think." How full of eternal result then may this Week be if we not only seek and receive the fulness of the Holy Spirit, but also submit ourselves, spirit, soul, and body, to His government and guidance for whatever service He may appoint us in the furtherance of the Gospel.

We are, beloved brethren,

Yours in the love of our Lord Jesus Christ.

(Signed by representatives of the Evangelical Alliance in one hundred different countries.)

[See next page.

EVANGELICAL ALLIANCE.

Topics for Universal and United Prayer,

SUNDAY, JANUARY 5th, to SATURDAY, JANUARY 11th, 1908.

SUNDAY, JANUARY 5th, 1908.

TOPICS FOR SERMONS OR ADDRESSES.

"Lord, teach us to pray."—St. Luke xi. 1.

"Hitherto have ye asked nothing in My Name; ask and ye shall receive."—St. John xvi. 24.

"Let us therefore come boldly unto the Throne of Grace."—Heb. iv. 16.

"And when they had prayed, ... they were all filled with the Holy Ghost, and they spake The word of God with boldness."—Acts iv. 31.

MONDAY, JANUARY 6th, 1908.

THANKSGIVING AND HUMILIATION.

THANKSGIVING for all the mercies of the past, and for special blessing in connection with last year's Week of Prayer.
For quickened desire upon the part of many to glorify God in holiness of life and zeal for the spread of the Gospel.
For the blessing of continued universal peace.
For "all those departed this life in Thy faith and fear."

HUMILIATION on account of our own individual and corporate shortcomings, and our failure to realize God's ideal both in life and labour.
For divisions and strife still manifest in the Churches.
For the dishonour done to the Word of God and to the name of Christ by many who are called by His Name.

PRAYER for a fresh sense of the peace-giving and cleansing power of the precious Blood of Christ.
For a renewed demonstration of the Spirit and of power.
For the fuller glory of the name of our Lord Jesus Christ in and through His people, and for His speedy and Personal return.

SCRIPTURE READINGS.

Psalm xcv. Psalm c. Daniel ix. 16-19. Rom. vii. 18-25. Phil. iv. 4-9 1 John i. 5-10.

TUESDAY, JANUARY 7th, 1908.

THE CHURCH UNIVERSAL: PRAISE AND PRAYER FOR THE "ONE BODY" OF WHICH CHRIST IS THE HEAD.

PRAISE for the growing sense of brotherhood amongst many who own Him as Lord.
For every manifestation of oneness in Him.
For weakening barriers and growth of sympathies between all true believers.

EVANGELICAL CHRISTENDOM.

PRAYER for a fuller obedience to Him Who is "Head over all things to the Church."
For a larger realization of His indwelling presence and power as life-giving Lord.
For a completer apprehension of that for which we have been apprehended of Him.
For those in spiritual danger through departure from the Truth as it is in Jesus.

SCRIPTURE READINGS.

Psalm cxxxiii. Isaiah v. 1-7. John xvii. 20-23. 1 Cor. i. 1-10. 1 Cor. xii. 12-27. Eph. iv. 1-16.

WEDNESDAY, JANUARY 8th, 1908.

NATIONS AND THEIR RULERS.

PRAYER for all Sovereigns, Rulers, and those set in authority under them.
For all Statesmen and Legislators, that Divine wisdom may be theirs.
That intemperance, gambling, and impurity in all countries may be arrested.
For Christian treatment of the weaker races by the stronger nations.
For a real recognition of the Divine rights of the King of kings.
For all Soldiers and Sailors, for the Press, and for all who guide public opinion.

SCRIPTURE READINGS.

Psalm lxxx. 8-19. Psalm lxxxv. Prov. xiv. 31-35. Isaiah i. 16-20. Matt. xi. 20-24. 1 Peter ii. 11-17.

THURSDAY, JANUARY 9th, 1908.

FOREIGN MISSIONS.

PRAISE for all that has been accomplished by God's grace in heathen and Mohammedan lands.
For the widely-open doors now set before the Church in all the world.
For tidings of Revival in India and China during last year.
For the faithful work of our Missionary brethren and sisters, and of native Christian workers.

PRAYER for a more faithful recognition of the Church's responsibility toward the non-Christian world.
For all Missionary societies and agencies, both in their home and field organization.
For a large increase of men and means to carry forward the work.
For all Bible translation and distribution.
For all branches of Missionary work—evangelistic, medical, educational, and industrial.
For all Missionaries and Native Churches, that they may be strengthened with all might by His Spirit.

SCRIPTURE READINGS.

Psalm xcvi. Isaiah xlix. 6-12. Matt. xxviii. 16-20. Acts i. 6-11. Acts xi. 19-24. 1 Thess. i.

FRIDAY, JANUARY 10th, 1908.

FAMILIES, EDUCATIONAL ESTABLISHMENTS, AND THE YOUNG.

PRAYER for all Parents, and the revival of piety and Christian worship in the home.
For the discharge of mutual obligations by Christian masters and servants.
For all Sunday Schools and Christian work amongst children and young people.
For the maintenance of Bible-teaching in elementary and secondary schools.
For teachers and students in all universities and colleges.
For showers of blessing on all young men and women, and Associations formed for their physical and spiritual welfare.
For the wider and truer observance of the Lord's Day.

SCRIPTURE READINGS.

Deut. iv. 5-10. Psalm xxxiv. Prov. i. 7-16. Mark x. 13-16. Luke ii. 41-52. 2 Tim. iii. 10-17.

SATURDAY, JANUARY 11th, 1908.

HOME MISSIONS AND THE JEWS.

PRAYER for an obedient recognition by the Church of her obligation to give the Gospel to the Jews.
For all Missionary effort for the conversion of God's Ancient People in all lands.
For all forms of Christian social work amongst the masses in our great cities.
For all Evangelistic work in the needy villages of our land.
For all Home Mission workers, that they may be "filled with the Spirit" and be made increasingly witnesses to Christ.

SCRIPTURE READINGS.

Gen. xxii. 15-18. Psalm cxxii. Jer. xxxi. 7-11. Luke xiv. 16-24. Acts xx. 28-32. Rom. xi. 25-31.

The Labours of Others.

"By love serve one another."

WE remind our readers of the great meeting to bring the claims of China before the Churches of the West, to be held in the Royal Albert Hall on Thursday, October 31st, at 7 o'clock p.m. Details of an interesting programme, which is in course of preparation, will be made public shortly. In the meantime, as eleven other Societies are co-operating with our own, all who wish to attend are urged to apply for tickets immediately to the British and Foreign Bible Society, 146, Queen Victoria Street, E.C. No one will be admitted without a ticket. The authorities at the Hall only issue one ticket for each seat, and an unused ticket therefore involves an empty chair. It is expected that vouchers for reduced railway fares will be issued to applicants who come from a distance.

* * * * *

The Church in China (Protestant), numbering about 200,000 members, or about 750,000 adherents in all, needs and pleads for the help of the Western Church in order to accomplish the stupendous task of making Christ known to the 400,000,000 of their fellow-countrymen. The Shanghai Conference has expressed their need, and sent out their appeal. The Albert Hall meeting is one of a series of gatherings arranged to make public the crisis in Chinese affairs. The first will be held in Newcastle-on-Tyne on October 21st, and it is hoped that meetings will follow in New York, Toronto, Belfast, Glasgow, and other centres.

* * * * *

"The Story of the Evangelization Society" has been written by its well-known and beloved Hon. Secretary, Mr. John Wood, who, it will be remembered, is also Acting Hon. Secretary of the Evangelical Alliance. In company with others, we await this volume with interest, and hope to review it in our next issue.

It is to be published at a *net* price of 2s. 6d., and can only be obtained direct from the office of the Society, 21, Surrey Street, Strand, London, W.C.

* * * * *

The Mundesley Bible Conference is growing apace, and promises a future of great usefulness. Limited space prevents us from saying all we should like to say concerning the spiritual platform (a true Evangelical Alliance) and power manifested through the recent Conference, which closed on July 12th. We advise our readers to send six penny stamps to the Editor, *Westminster Record*, Westminster Chapel, Buckingham Gate, London, S.W., and to request the *August* issue of the *Westminster Record*. This is a fully illustrated report of the Conference worth as many shillings as its price in pence.

Dr. Campbell Morgan has benefited by his autumn rest, and resumes work at Westminster Chapel on Sunday, October 6th.

We have received the following letter from Miss Mary Morley, President of the World's Young Women's Christian Association:—

47, GROSVENOR STREET, W.

Dear Sir,—I shall be grateful if you will allow me very briefly to put before your readers the wide sphere of usefulness open to young women desirous of making the most of their lives, as paid or honorary secretaries in the Young Women's Christian Association either in Great Britain or abroad. The qualifications are, broadly speaking: love of Christ and love for girls, a good education, and some power of organization and of attracting and influencing young people.

The work is very varied, from Factory Girls' Clubs in England to Student Hostels in Paris, India, and Japan. There is scope for every kind of consecrated ability in carrying out the spiritual aim of the Y.W.C.A. through its threefold method: physical, social, and intellectual.

Appeals for workers constantly reach the World's Y.W.C.A. Committee from all parts of the world, while many posts are vacant at home, and work waiting for the right women to occupy them and do it.

Any one wishing to know more should write in connection with the work in Great Britian to the Committee for the Selection of Workers, Secretary, Miss Thorold, or about the work abroad to the Foreign Department Committee, Hon. Secretary, Miss Grace Trotter; in either case at the Y.W.C.A. Headquarters, 26, George Street, Hanover Square, W. Though at the present moment the British Y.W.C.A. has no training home for workers, it is hoped that before long this defect may be remedied. Meanwhile individual training can be arranged for, both in Bible knowledge and teaching, and in the practical work of the Y.W.C.A., the time varying according to previous experience in associated work. Believe me, yours faithfully,

MARY MORLEY.

* * * * *

The *Quarterly Record* of the Open-air Mission for October tells of striking incidents of fruitful service for God in the open air. The summer's work has resulted in a harvest of souls, and a Thanksgiving Reunion is to take place in the Caxton Hall, Westminster, on Wednesday evening, November 7th.

* * * * *

Lord Kinnaird is to preside at the Valedictory Meeting of the Zenana Bible and Medical Mission to be held in Caxton Hall, Westminster, at 3 p.m., on Tuesday, October 15th. The address to the out-going missionaries will be given by Dr. George Hanson (Marylebone Presbyterian Church).

* * * * *

Any to whom the way of salvation is not clear are invited to communicate, either personally or by letter, to W. S., "George Williams House," 13, Russell Square, London, W.C.

FRIENDLESS AND FALLEN.

London Female Preventive and Reformatory Institution.

OFFICE:

200, EUSTON RD., N.W.

This Evangelical and Interdenominational Institution has neither endowment nor reserve fund.

It maintains **Five** distinct **Homes**, in addition to an **Open-all-Night Refuge**, and provides for **180** young women and girls.

Over **40,000** have been assisted since 1857.

£15 is required every day for maintenance.

Over **3,000** Gospel Services, Bible, Temperance, and other Classes were held in these Homes last year.

THE COMMITTEE VERY EARNESTLY APPEAL FOR HELP.

Bankers:
LLOYDS BANK, Limited, 16, St. James's St., S.W.

WILLIAM J. TAYLOR, *Secretary.*
200, EUSTON ROAD, LONDON, N.W.

FRIENDS OF ARMENIA

President: The Lady Frederick Cavendish.
Vice-Presidents: The Hon. Mrs. Alister G. Fraser and Mrs. Alfred Booth.
Chairman: E. Wright Brooks, Esq.
Treasurer: Hector Munro Ferguson, Esq.
Secretary: Miss E. Cantlow.
Assistant Secretary: Miss E. Page.

OBJECTS OF THE SOCIETY.—To maintain children orphaned by the Massacres. To make the Armenian Widows self-supporting by disposing of their work.

PRESENT NEEDS.—Drawing-room Meetings; also customers for the Depôt.

£6 supports One Orphan for One Year in the Orphanages in Armenia. Over 200 Orphans still on our books.

A large assortment of NEW and BEAUTIFUL GOODS—Bedspreads, Table Covers, Table Centres, Cushion Covers, Dress Trimmings, Collars, &c.—is always on view at the Depôt of the "Friends of Armenia," 47, Victoria Street, Westminster, London, S.W., between the hours of 10 and 6 (Saturdays 10 to 1). Prepaid parcels promptly sent by post, and any article changed if desired. Literature on application.

HANDKERCHIEFS A GREAT SPECIALITY.

Cheques crossed "London and Westminster Bank," and made payable to Hector Munro Ferguson, Esq., Hon. Treasurer, by whom all donations are speedily and safely forwarded.

TO EVANGELIZE ENGLAND.

All who love the truth recognize the great need there is in the present day for reaching the tens of thousands in our own land who have no knowledge of God, and for being a clear witness to the truth.

THE CHRISTIAN COLPORTAGE ASSOCIATION

HAS A STAFF OF

127 COLPORTEURS,

who, by voice and book, are preaching the Gospel in its simplicity from house to house.

We earnestly appeal for help for this important work.

H. D. BROWN, *Secretary,*
37, FARRINGDON STREET, LONDON, E.C.

THE POPULATION IS INCREASING . . BUT CHURCH ATTENDANCE IS DECREASING . .

The Church must throw far greater strength into her

HOME MISSIONS.

THE

CHURCH PASTORAL-AID SOCIETY

is now providing about 1,000 ADDITIONAL CLERGY, LAY EVANGELISTS, and WOMEN WORKERS to under-staffed Parishes.

WILL YOU NOT HELP TO DEVELOP THIS WORK?

Offices: FALCON COURT, 32, FLEET STREET, E.C.

Army Scripture Readers' and Soldiers' Friend Society.

Patron:
His Royal Highness the Duke of Connaught, K.G., &c.
Field-Marshal Earl Roberts, V.C., K.G., &c.

President:
Field-Marshal Viscount Wolseley, K.P., G.C.B., G.C.M.G., F.R.G.S., &c.

SOLE OBJECT OF THE SOCIETY: To spread the saving knowledge of Christ among our soldiers.

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